

CHAPTER X THE ANGEL OF PEACE

"Per altro non venni se non per'mangiare e gustare anime, e trarle delle man! delle limonia. La vita vogllo lasciare per questo, se lo n'avesai mille. E per questa caglione nderd e staro secondo che lo Spinto Santo fari fare."—St. Catherine, Letter izi (zoi).

IT is evident from Catherine's letters that she had no .nought or desire of seeing Gregory return to Rome as a emporal sovereign. She dreamed of the Pope as a purely ipiritual power, coming unarmed in poverty and humility, :onquering all opposition by the might of love alone. The spectacle of the Church fighting against the Italians with nercenary arms, for the recovery of the revolted cities of the Papal States, was to her an utter horror and abomination, a veritable war against God.

To the Sovereign Pontiff, shortly after his return to Rome, :he addressed a letter which gives impassioned utterance to the tspirations of all those Catholics who, at any epoch in the history)f the Church, have prayed that their pastors might realize that Dhrist's kingdom was not of this world, and, for the salvation of souls, consent at length to lay down the Christless burden of tem-Doral power (even if existing merely in unrealizable and vaguely brmulated demands)—only to be confronted by the papal *non)ossumus*, the declaration that he who sits on the throne of Jie Fisherman cannot renounce what the Church has once jossessed, or claimed to possess, as her own. God demands Deace from the Pope, she writes, and that he should not be so ntent upon temporal lordship and possessions as not to see how jjreat is the destruction of souls and the outrage to God that •esults from war. ⁴⁶ You could indeed say, Holy Father : ° I un bound in conscience to preserve and recover what belongs o Holy Church.' Alas, I confess that it is true ; but it seems o me that one must still more guard what is more dear. The